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595 ried, the women being monopolized,
with or without their will, by the wealth-
ier and more influential men of the
tribe. The male population is in excess
[162] of the female; hence it sometimes hap-
pens that Hua-la-pai squaws are mar-
ried; and in one instance a Moqui wom-
[582] an, a probable outcast from her own
nation, was observed by us.

423 The children do not seem to have reg-
ular property, as with the Pueblos, un-
428 til after puberty, although, on the death
858 of the father, his portable property is
171 inherited by the son, for sacrifice at the
rites to be described further on.

622 The head chieftaincy is hereditary.
In the absence of a son, the chief's neph-
ew on the father's side is, I believe,
643 chosen as successor. All of the sub-
chiefs are named by the head chief, on
account of personal preference, wealth,
or influence. There seems to be no dis-
tinct order of warriors; when a scalp is

554 taken, it is brought to the village, and
565 a dance, celebrating the death of the
[727] enemy, is given in honor of the victor,
and the body is then cremated; no rec-
ord or mark of dress being preserved to
represent the rank or prowess of the
warrior. In case of hostility, obligations
to war are simply coextensive with the
adult population. There is, however, a
certain importance attached to one of
the warriors, who is supposed to have in
his keeping a medicine of war, and who,
by virtue of his valor and possession, is
[624] a sort of war chief, although the civil
and martial affairs of the nation are
more closely allied than is the case with
most Indian tribes.

643 Nor is the ecclesiastical much distin-
guished from the civil, with them; for
793 the head chief combines with his polit-
ical office the caciquship, or that which
in Zuni is distinctively religious, being
termed Kia-kwe-mo-so-ne, or "Mast-
ership of the House,"—a kind of high-
priesthood. He not only presides at
the more important councils, makes
treaties with other tribes, etc., directs

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● 643 war parties, and condemns criminals,
793 but also prays, offering sacrifices toward
securing rain, propitious seasons, and
success in the chase for his children, as
he terms his nation. He receives, con-
[651] trary to the Pueblo practice, tithes for
556 his offices, and is usually as wealthy as
any member of the tribe, although by
no means exempted from labor in the
field or the hunt. Neither he nor his
sub-chiefs wear insignia of rank about
their persons, so far as I could discover.

643 The present head chief, Ko-hót, is
[551] nicknamed Navajo. He is a man of the
most wonderful character. His portrait
in profile, as I look upon it, and to the
sketching of which he submitted with
ease and pleasure, bears a remarkable
likeness to Washington. I cannot for-
bear giving two instances of his judg-
ment, which exemplify his fine sense of
justice, but at the same time his unre-
lenting will, in any measure, however
severe, for the good of his own people.

643 When the Apache Mojaves were moved
692 by government to San Carlos, one of
648 them, discontented, returned through his
former country, and after great suffer-
ing reached the home of the Ha-va-su-
pai. He expressed his wish to live with
the latter people to the end of his days.
Ko-hót convened a council, and after
long and fair deliberation concluded that
it would be offensive to the Americans
should he be harbored, and endanger
his own people, leading ultimately, per-
haps, to their removal as well. He there-
fore informed the Apache that, notwith-
standing he was a member of a nation
of enemies, he felt for him, but could
give him the choice of but two alterna-
tives, — return to San Carlos, or death.
The Apache, hoping Ko-hót would re-
lent, replied that die he might, but re-
turn to San Carlos he never would.
[646] Ko-hót arose, then and there, without
one more word, and struck him dead.

643 When the officers of the cavalry ex-
623 pedition called a council, and told Ko-
657 hót that their mission was to determine
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643 the borders of his country for all time,
623 and that it remained with him to decide
657 how large it should be, he replied to the
following effect: "My people live by
their country and their river. They
are small. Let your lines but include
the river and the little plain we live on;
for why should a small nation wish for
a great country? There are many other
nations in the world. Some one of
them — the Americans, perhaps, for
they are a great people, and talk of mak-
ing boundaries where we have lived
very well for all time without them —
might try, some time, if it were large
and indivisible, to take our country from
us. Where would the Ha-va-su-pai go?
To San Carlos, or to destruction?"
And he would not permit the boundaries
to be placed a step above the springs
which feed his river, or a foot below
where it leaps down into the pool under
the limestone barrier.

756 Aside from the head chief, perhaps
the only representatives of an ecclesiastical
order are the well-paid medicine
men, some of whom, by virtue of their
practices, are a sort of chiefs, and keep-
ers of old traditions and songs, if my
informant told the truth. They are be-
lieved to possess certain influences over
[753] the spirits, and exorcisms which cause
disease, as well as over the benevolent
spiritistic agencies which assist in its
amelioration or cure.

755 Incantation and
756 jugglery, are practiced by them, and as
the disease or influence is supposed to
have an objective spiritual existence,
the whole company around a sick per-
son, over whom the doctor is practicing
his insane manipulations, rise up at cer-
tain intervals of the song, and pound
hard bodies, yell, shoot arrows into the
air, and fire off guns, in order to assist
the medicine man in its extraction, or
in frightening it away. No penalty for
failure to cure seems to exist, save per-
sonal abuse, unless the doctor be accused
683 of sorcery, in which case he suffers, as
754 is the case with other Indians, the uni-

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521 about the fire, and the visitor is scarcely
 461 distinguishable from the hostess, as
 she shares with her all duties in which
 the latter may be engaged. So also,
 when at work in the fields, the women
 are prone to gather in busy little groups,
 where their talk and merriment, free
 from the restraint of the men, are louder
 than about the household fire.

857 The children are always boisterously
 at play, the girls with the boys, and are
 touchingly affectionate toward one an-
 other. The youth gather on level spots
 and run races, or play games of chance
 by the hour. They are fond of display-
 ing themselves on horseback; two,
 sometimes even three, mounting some
 little pony, and wildly galloping up and
 down the paths which thread the corn-
 fields where the women and girls are at
 work. They improve their marksmanship
 and gain local celebrity, vying with
 one another in firing at the marks of
 nature's hand about the great cliffs of
 their subterranean home.

623 Councils among the members of the
 ● 643 tribe are incessant, though very rarely
 attended by the chiefs in a body, and
 never, save on occasions of the utmost
 gravity, by the head chief, Ko-hé.

648 As illustrative of this, I may give the
 609 following example: When I entered the
 643 cañon, warned of the characteristics of
 the Ha-va-cu-pai by Po-lá-ka-kai, I made
 a rule, in the first council, that any trade
 sealed by the customary hand-shake and
 "a-á-á-gu," or "thanks," should be re-
 garded as final. During one of the four
 days of our stay, Po-lá-ka-kai traded

[439] one of his jades for a quantity of things,
 among which was a famously large buck-
 skin. The next morning, the evil-look-
 ing, one-eyed fellow who had purchased
 the horse returned to trade back, or
 have the difference split by a return of
 the buckskin. Po-lá-ka-kai asked my
 permission, and I tersely refused. The
 man went away, soon coming back with
 a noisy, low-browed crowd, which in-
 creased in size and noisiness, until, to-
 [P5548] 1 [i.e., house, Avnyd]

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ward evening, it was like bedlam about the hut of my still neutral host. Finally a sub-chief advanced, and told me I must consent to a re-trade. I declined. He then begged me, and my Indians, alarmed, became importunate. Still I refused. Pu-lá-ha-kal pointed to a scar over his eyebrow, which he wore, he said, in remembrance of a former proceeding of the kind, and once more implored me, for the sake of his and Tsai-in-taib-ti-wa's wives and children, to consent. Now and then a man would leave, presently returning with a gun carelessly strapped over his shoulder, and I saw that things were growing serious; but I remained obdurate, paying no apparent attention to my own arms, yet seeing that they were within easy reach. After a little while, I suddenly drew one of the two revolvers in my belt, sheathed it again, and, stepping over to the discontented, one-eyed scoundrel, grabbed him by the arms, and ejected him from the premises. Immense excitement prevailed, but I quietly went back with a smile to my writing. The head chief was summoned. He came, gravely, through the babbling crowd, eating a kind of cake of corn-meal and sunflower seeds. I rose, and greeted him pleasantly, spreading a blanket for him to sit on; and as he sat down, with a smile, he broke the cake in two, handing me the larger piece. I began to explain my writing to him, and, after conversing a little while, he said, "I am about to go. You observe that I am never to be found in crowds of those who wrangle and gossip. It makes a father sad to see the foolishness of his children. It fills me with thoughts to see my people make fools of themselves, to hear them make meaningless noise; therefore I stay away from them. When they have anything to say to me, or you wish to see me, my hut stands under the cottonwoods, down by the river, and my fields are in front of it." Without a word in reference to our

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648 trouble, without so much as a well-di-
 609 rected glance at the heated crowd, he
 643 went away as he had come, a picture of
 imperturbable dignity and gravity. The
 wranglers, in the most shamefaced man-
 ner, gave up alike their dispute and its
 object.

609 The coming stranger is heralded by
 574 the first observer, the chief waiting at
 his own house to receive him or his em-
 bassy. Any hut at which he first alights,
 even though the poorest, is almost ac-
 creditedly regarded as his home. The in-
 mates flock out, however suspiciously
 they may regard him, remove the sad-
 dles and packs from his animals, arrange
 them around the sides of the dwelling,
 invite him to enter, seat him on the best
 blanket or robe, and immediately im-
 provise a meal for him, offering him,
 meanwhile, a drink of fresh water.
 During his wanderings about the vil-
 lage, wherever he may enter, he will
 almost surely find some one eating, even
 though it be late at night, and he will
 invariably be invited to partake.

576 On meeting a stranger or a long-ab-
 574 sent friend, the Ha-va-su-pai grasps him
 [609] by the hand, moving it up and down in
 time to the words of his greeting; and,
 as he lets go, lifts his own hollow palm
 toward his mouth, then, with a sudden
 and graceful motion, passes it down over
 his heart. As an evidence of confidence
 in a newly-made friend, a Ha-va-su-pai
 will sometimes give to him that where-
 by, in the native belief, even the giver's
 life may be taken through sorcery, — a
 hair, a bit of his skin, or a piece of his
 finger-nail, — this being an inviolable
 contract of peace and mutual regard.
 Several of these hairs lie among my
 notes, as less pleasant than pathetic me-
 mentoes of such regard. Indeed, a num-
 ber of my own locks are doubtless still
 cherished in sundry medicine bags, hang-
 ing from the wattled walls of my homes
 in Ha-va-su-pai-gidri. One poor, aged
 fellow, observing me trim my nails one
 day, carefully gathered the cuttings to